The Cessation of the World

Nibbāna Sermon 15: The Bāhiya Instruction & The Cinema of Experience

A visual deconstruction of sensory experience.

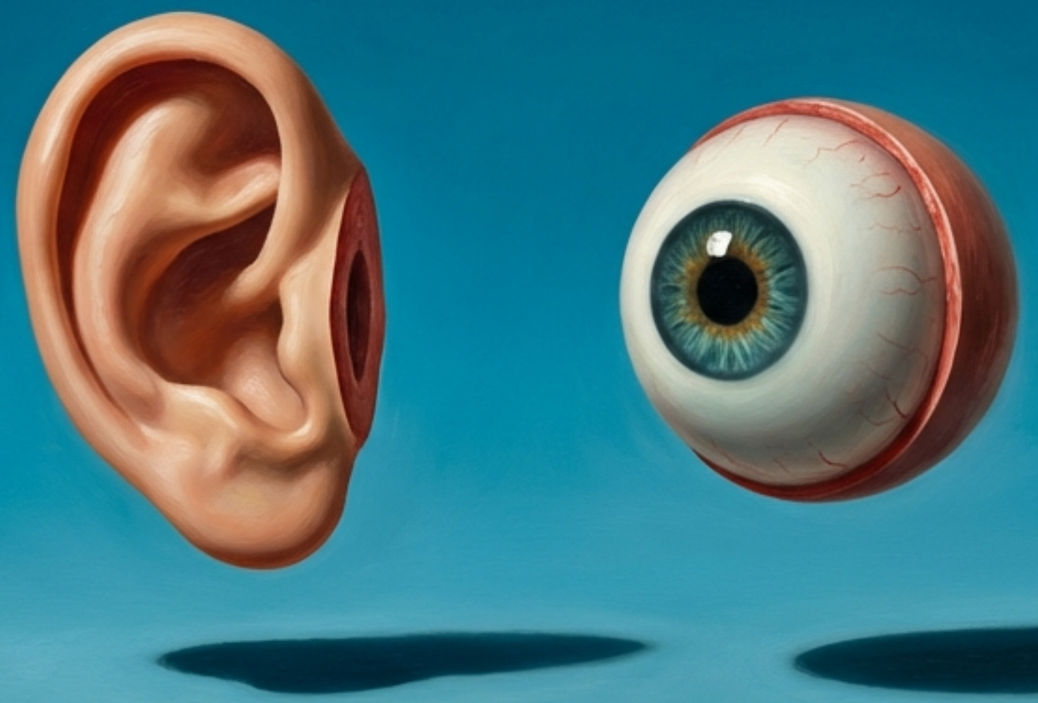
The Urgent Request

Bāhiya Dārucīriya, a seeker of truth, approached the Buddha in the street with desperate urgency. He did not ask for a gradual path; he asked for a teaching that would lead to immediate liberation.

“Teach me the Dhamma, O Blessed One, for my lasting lasting welfare and happiness.”

Headline: “The Training of Bare Awareness”

Body Text: “The Buddha delivered a teaching of radical simplicity: stopping at the perception without adding a perceiver.”



“In the seen, there will be just the seen.”
“In the heard, just the heard.”
“In the sensed, just the sensed.”
“In the cognized, just the cognized.”

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Dismantling the Fence

We create a “fence” between “me” (internal) and “the world” (external). The contemplation of the elements reveals that this substantial difference is a fabrication. When the fence melts, the duality of internal and external lacks a foundation.

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The Origin of Proliferation (*Papañca*)

in Playfair Display

When we do not "stop at the seen," we imagine into it. We drive the "peg of the ego" into the experience. The world is constructed by this grammatical proliferation." in Crimson Text

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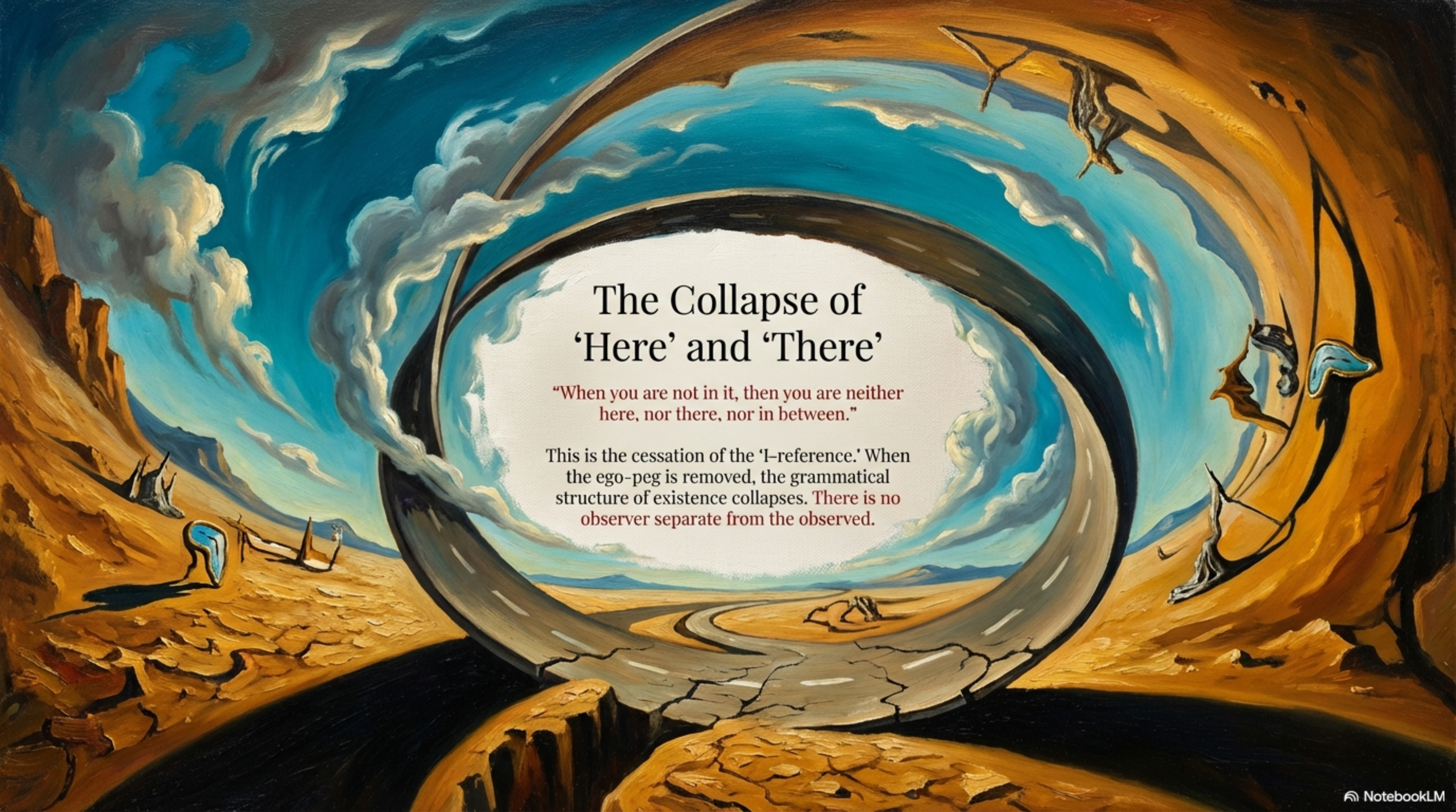
You Are Not ‘In’ It

The Instruction: “When, Bāhiya, you are not by it, then you are not in it.”

Analogy: Like a child playing in a toy hut. They play inside, but if they are wise, they do not believe they are the hut or trapped within it.


The Collapse of ‘Here’ and ‘There’
“When you are not in it, then you are neither here, nor there, nor in between.”
This is the cessation of the ‘I–reference.’ When the ego-peg is removed, the grammatical structure of existence collapses. There is no observer separate from the observed.
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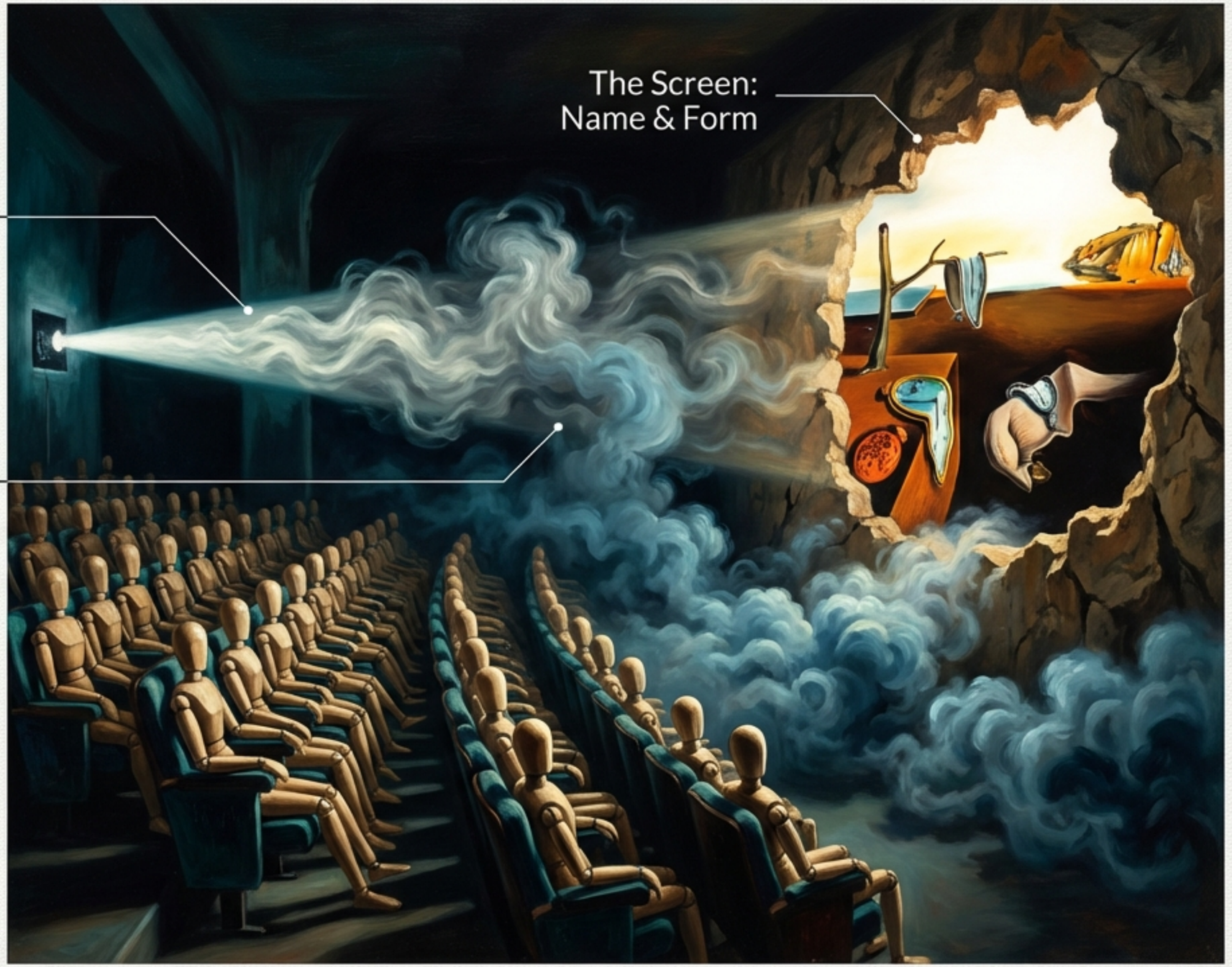
The Cinema of the Mind

We need the darkness of ignorance to watch the movie of Samsara.



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The Law of Supersedence

What happens when the cinema doors open? The movie isn’t destroyed; it is superseded by a greater light.

1. Stars fade when the Moon rises.
2. Moon fades when the Sun rises.
3. Sun fades when Wisdom rises.

The Luster of Wisdom

The Buddha declared four lusters: Moon, Sun, Fire, and Wisdom. Wisdom is supreme.

In the ‘broad daylight’ of the world, we think we see clearly. But when the intrinsic luster of Wisdom shines, even the sunlight of ordinary perception fades into insignificance.

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The Signless Consciousness

Where water, earth, fire, and air find no footing...
There the stars do not shine, the sun spreads not its luster, the moon does not appear.

The Signless Consciousness is so luminous that the lights of the world cannot compete. It is infinite and lustrous on all sides.

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The Deserted Village

The eye, ear, nose, tongue, body, and mind are comparable to a ‘deserted village.’ In the seen, just the seen. There is no self inside the house. No one is home.

The Rope of the Triple Training

Like climbing a rope of three strands: Morality, Concentration, and Wisdom. You may touch different strands at different times, but they are wound together to support the ascent.

The Angle of Right View

To see the rainbow in a dewdrop, you must stand at the exact right angle to the sun. You can sit in meditation for years, but without the slight adjustment of Right View, you will not see the Dhamma. It requires precision, not just duration.

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The End of Suffering

“Just this is the end of suffering.”

By stopping at the percept and not building a ‘Self’ into the experience, the cinema stops. The stars fade. The light of Wisdom remains.”

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